262 /355 cont./ Women could eat, without
[562] harm, parrot, a heavy and stupid bird. In their misogyny the Chiriguano doubtless figured that that would not change their nature in any way. (Campana, p. 92.)

252 Cooking is not a secondary activity; it is an important form /Fig. 26 appears here/ of the material culture and an excellent index for judging the cultural level of a human group. The art of preparing dishes reveals as well as any tool the faculties of invention and taste. In South America one can very well classify the tribes according to the more or less great variety of their dishes and the care they take in preparing them. This hierarchy would certainly correspond to that of the cultural elements.

[171] In the Chaco, Chiriguano cooking stands in contrast by its variety, its /356/ taste, and its cleanness to that of the more primitive tribes like the Toba or the Matako.

Before passing on to the study of the utensils used by the Chiriguano housewives, it is fitting to describe their menus.

When the Chiriguano kill a cow, goat, or sheep, the meat is boiled in water, roasted on a spit, or dried in the sun (charqui). They are especially partial to the head of the animal they kill, and they eat it boiled after skinning it. The pieces of meat are cleaned carefully before being cooked; and the tripe, for example, which is a delicacy, is taken out beforehand.

Corn is prepared in various ways. If the ears are tender and green, they are boiled in water or grilled over the fire or under the ashes.

When the corn is still in this state, the women prepare simbikuai or humitas (in Spanish). They bite with an appetite into the still tender ears, chew the kernels for a long time, and spit them into a calabash. This white mash saturated with saliva is wrapped in corn leaves and put under the ashes.

[415] The Chiriguano give the name of atipíi to kernels of corn roasted in a special bowl called tapuipe (Plate XIII, 3) or in large potsherds, which tend more and more to replace the primitive utensil appropriate for this use. The atipíi requires

/363 cont./

234 262 To end up, one could still cite among Chiriguano food the cheese they make in some villages. Each time they butcher they take care to keep the abomasus in order to make [177] milk separate. Chiriguano cheeses are of the same quality as those of the half-breeds, who for once have taught something [272] to our Indians. I shall add that I have never seen a Chiriguano drink milk.

312 133 The problem of water does not come up for the Chiriguano as for the other Indians of the Chaco. Numerous rivers cross their territory, and several of them are large enough not to dry up even in the middle of the dry season. These watercourses form innumerable quebradas, gorges or valleys, which give its characteristic aspect to the country inhabited by our Indians. [361] Sometimes villages are built near springs or small lakes, like the Ivu mission, which is provided with plenty of water.

312 When I crossed the Caipipendí valley, the river which occupies the bottom was nearly dry. The Indians had scooped out small wells about one meter in depth in the sand of its bed. They had surrounded them with slabs of stone to prevent any caving in and to preserve the water which accumulated in them from the heat of the sun. In this same valley, in a village situated on top of a hill, the Indians had dug a cistern four to five meters in diameter in which rain water had collected.

271 312 824 The Chiriguano have found a way to purify the muddy water they often have to drink. They crush caraguatá leaves between two stones, then steep them in the water, and all its impurities settle as a result of the action of the juice of this plant.

264 The Chiriguano do not eat at set times. They make a rather substantial breakfast very early in the morning and again take some food toward the middle of the day. In the evening [562] about six o'clock they make a kind of dinner. Since the men are served first, then the women and children, it follows that the meals drag out in length. At any moment of the day one [415] can see someone eating. The food /364/ is presented to each one in a calabash or terra-cotta bowl which each holds on his knees. They pick up the pieces with their fingers but imbibe liquids with a wooden spoon (Figs. 42 and 43). After eating, they wash their hands. I have seen some rinse out their mouths.

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10

Chané SF8

Chieftainship was inherited in the male line, but the title was bestowed on a chief's son only if he were worthy of it. There are only a very few cases of women ruling a *Chiriguano* group, but the *Chané* remembered the names of several women leaders. According to a genealogy of a *Chané* chiefly family recorded by Nordenskiöld (1912, p. 229), power was inherited successively by the brothers and sisters of a deceased chief before it passed to his son. In the village visited by Nordenskiöld, the brother's son of the chieftainess was the actual ruler, but her son by a commoner was the heir apparent. This system of succession is probably the same as the one prevailing among the eastern *Chané* (*Guana*).

Chiriguano chiefs of the past wore conspicuous ornaments and were entitled to carry the yanduwa, a pole with a bunch of feathers tied at the end, and a carved stick.

Property.—A plot that had once been cultivated by a man belonged to him and to his descendants, but could not be alienated by him. In order to insure new ownership rights, a *Chiriguano* would plant a few pumpkins on the land which he intended to clear.

Justice.—Thieves were expelled from the community or sometimes were flogged. A man convicted of adultery could lose his property. Murderers were sent into exile, unless the victim's family had time to kill him first. Wronged individuals often took justice into their own hands and challenged the offender to a duel. The settlement of old accounts occurred generally during drinking bouts.

LIFE CYCLE

Childbirth.—Soon after childbirth, the mother went to the river to wash and smear herself with urucú. Both parents observed various food taboos. The father rested for a few days on his bed and refrained from any work, lest he harm the baby. One twin, as well as any malformed infant, was killed (Campana, 1902, p. 72).

Puberty.—Menstrual flow was attributed to the bite of a mysterious serpent. At her first menses a girl was hoisted in her hammock to the roof of the hut, where she was compelled to stay for 5 days without uttering a word. Then she remained for a month or more enclosed in a corner of the hut. Her hair was clipped short, and she was put on a diet of boiled maize. During her seclusion, she spun and wove wool and cotton so that she would be diligent for the rest of her life. Meanwhile, she became pallid, which was greatly admired when she returned to normal life. Henceforth, she used the affirmative "é, é" instead of the childish "ú, ú."

In ancient times, the confinement of a pubescent girl lasted for several months or even for a year[1] (Campana, 1902, p. 86).

[1] According to Father Chomé (1819 b, p. 202), the pubescent girl was hoisted in her hammock near the roof. During the second month, the hammock was lowered, but the confinement ended only in the third month, when a group of old women entered the hut with sticks to start a symbolic hunt for the serpent that had bitten the girl.

/26 cont./

137 824 SOTO. -- This gigantic tree is found everywhere from the province of Tomina, but there are places where it is more abundant. In the spring, when the budding begins, its leaves are red, and later they turn green. In the autumn its fruit, which the parrots like, are red and are in bunches like cherries. Seen from a distance by a European, he thinks they are cherries. The wood of the soto is strong and does not rot; in dampness or in water it is better than iron, since it does not deteriorate. [342] It is very widely used in the construction of houses, especially when they are of frame construction. A great deal of tannin, which the Europeans use in tanneries, is extracted from the soto. It is called palo cuchi by the whites here and "Urundei" by the Chiriguano.

249 TOBACCO. -- An annual plant which flourishes everywhere, but only the whites cultivate it on a large scale, especially in Sapirangui and Chiquiacá, whose products have some fame. Even an occasional Indian cultivates it for his own use and to give to his friends. There is another similar plant, and, when he lacks real tobacco, the Indian deceives himself with its leaves. The true tobacco is called "peenti" in Chiriguano, and the other "huacapeenti," which, literally explained, means "cow tobacco." 276 In Bolivia there is considerable consumption of tobacco wrapped in paper or maize husks; rarely does one see cigars of pure tobacco, like the Havanas and others; the Chiriguano smokes a lot and acquires the habit at a tender age. [897] Children of four years of age have already begun to smoke; [562] women also smoke.

137 824 [435] TACUARA. -- In the past when there were no cattle, the tacuara, or hollow cane, was very abundant; vestiges still remain of some immense canebrakes, but the plant has been reduced almost to the cultivated one, with the result that what was previously found in the forest at the disposal of the first occupant is found today in the possession of private parties, and anyone who is planning to build a dwelling must pay for hollow cane at the rate of 80 centavos per hundred, and the worst of it is that it is not found everywhere. This lack is made up for by small rods from trees, but these are neither as light nor always

/165 cont./

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661 may be considered the scourge of the tribe, and, as an absolute ruler, he takes from the belongings of his soldiers whatever he wants for himself and for the guests who visit him.

622
562 Very rarely does a woman take command and control of the tribe; this can happen if the cacique who dies leaves only women as heirs, but only with great difficulty does the Chiriguano allow himself to be ruled by a woman; the other tribes would laugh at them and would treat them like women; Salic law is in force among the Chiriguano (2).

2. Nevertheless, there are cases when the law of the Salians has been suspended among the Chiriguano. The woman Iguandúsai governed in Ivu, Parapoti in Aquío, and a certain Arabúsai is mentioned by del Campano.

643

The Regional Cacique

In addition to the cacique, whom the people of a tribe distinguish with the name of Mburubicha, great one, there is another, higher authority whom they call Tubicha rubicha, great one of the great ones, or cacique of the caciques. The great cacique resides in a larger tribe and leads it directly like the other caciques, having alcaldes and counselors.

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622 The great cacique intervenes and is consulted with regard to the succession of the subaltern caciques; for this reason the sons of the latter always accompany their fathers on the visits they make and try to get the great cacique to like them, in order to succeed their fathers in power, but if the tribe does not want him and furthermore his faults are so notorious and serious as to eliminate him from the honor, the regional cacique very tactfully makes him understand this, adding that by reforming his life he could be chosen again on a day not far off.

/181 cont./

524 gallery two cords, tying at the ends a piece of cowhide 80 centimeters long by 30 in width, hanging about 60 centimeters above the ground. This is called Sabiuca, swing, and here the little boys and girls swing and rock.

562 574 576 516 Women sit on the ground in their houses and observe the same custom when they go visiting. The man waits until he is told where he should sit and always receives the best seat. The woman does not wait; she knows her place; she arrives, does not greet anyone, leaves her bundle in a corner, if she has one, and then squats down in such a way that from near or far many women squatting like this look like so many carronades /camaretas/ ready to go off.

Matés

462 241 415 322 In the furnishings of Chiriguano houses a preferred place is occupied by the matés, made of gourds divided vertically through the middle. This is man's work; he plants them and cultivates them in his field, and when they are mature they are brought to the house where they are allowed to dry in the shade and also in the sun. Some three months are needed for this or even more, depending on the season. Nevertheless, they are watched throughout to see whether a fingernail will penetrate the skin. When the fingernail will not penetrate, the gourds are ripe. Then they remove the first skin, split them, extract and completely remove the pulp, keep the seeds for the new planting, and, when they are clean, they let them dry for a few days.

462 415 531 They are put in a separate place, and a second operation begins. With his Chiriguano patience, with a knife or other instrument, the Indian begins to engrave whatever figures occur to him, such as tree branches, circles with grains of sand, squares, figures of jaguars, doves, lizards, dogs, chickens,

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291 The crown of the hat is made of four oval parts, as is
294 the brim which surrounds it, sewed with fine cords of the same material, and the edge of the brim is turned upward. The hat has a band of the same material sewed to both sides at the temples to hold it to the throat; a knot or a ring on the band can be used to tighten it.

292 The Ambícuai, which lends its name to the whole outfit,
281 is a perfect cassock, but its form is entirely Chiriguano, for it does not hinder the movement of the arms. Its cut is not straight, and both parts are made fast at the chest with two leather straps, which are run through the holes on the opposite side. The cassock in back ends in two points, where there is a kind of ornamentation of the same leather, which consists of short, fine strips, like a tassel. The sleeves are wide, as is the whole garment, and are attached to the shoulder, being open at the armpit so as not to impede the movement of the arms, either in hunting or in war, where the grandees also wear it. In fact, in the photograph taken in Santa Rosa to be [126] sent to the exposition, a hunter and a warrior dressed in this
529 doublet appear outside the circle. In the middle there is a
554 Chiriguano woman with her crown and adornments as queen
562 of the fiesta, who offers chicha to all who are enjoying themselves (1).

1. The queen is the one who serves the dancers as mistress and patroness of the fiesta. This [128] photograph or figure will not be reproduced in the chapter dealing with fiestas because I could not obtain it.

292 The Timbiao, breeches, is also of leather and is made
[281] of four pieces, wider from the waist to the sacrum and narrower from the thigh to the bottom. It is quite wide and comes to the ankle. It is rougher than the rest, but more valued, and they will give anything to have even a single pair. This garment is tied at the waist with a belt or with two strings which are sewed across the entire width of the garment itself.

/191 cont./

292 make people laugh at the carnival. The same thing can be said of other antiquities.
• [562] I have placed in this chapter the method for making it, as well as the one for the hat, because it is work from which only the man benefits and both are counted among his garments.

Conveniences

463 In the course of the previous pages it has been seen that the Chiriguano is hunter, warrior, and also sorcerer. The first and second categories contain many, and the third one fewer, and this is easily understood, because a knowledge of medicinal herbs is needed and, more than this, the art of knowing how to deceive with prattling, which is not for all.

463 The three classes wear a belt with a bag which hangs from
291 it. The belt is called "Bosa," doubtless because it has a bolsa
415 /bag/. In this those of the first and second category put tobacco, maize husks, and flint, tinder, and steel for making fire, and sorcerers add to these things the implements of their profession, which /192/ are the Mbaecagüe, a piece of bone, the Itarapúa, a round stone, both of which are necessary for the cures... miraculous ones (1).

[179] 1. The Bosa does not seem to be of Chiriguano origin. Anduari doubts that it was introduced by the Argentinians or by the Tarijeños /people of Tarija/, but it seems to me that it was the former who introduced it, because it is similar to the one used by the gaucho.

/196 cont./

301 Over their tiru the men put the Mboivera, which is a small double piece of silver with its hole in the upper part, where they put a double cord of wool, on the ends of which there are [562] tassels of the same color. This ornament is for men, but there are also women who wear them, but smaller ones. If one in- [179] quires about the origin of the mboivera, no Chiriguano can tell you today, but it is almost certain that they received it from the Spaniards, with whom they had relations almost from the time of the discovery, as can be deduced from the history of Tarija, whose first settlers had to fight vigorously to take over the territory which they then occupied. It is enough to see a mboivera in order to conclude that it is not of Chiriguano origin. The work which goes into almost all of them indicates that it is the work of civilized people, since decorations by the engraver's burin can be seen on it (2).

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> 2. A Mboivera, a Tempeta /sic/ with a ndamicha, four necklaces, and a ndamicha ichi formerly were exchanged for a horse, a cow, ten sheep, or 15 goats, but it should be noted that these pieces of property were worth little. A cow was worth five or six pesos, and the same could be said of the rest. Conscientious travelers today pay up to four bolivianos for a tembeta, because it is a museum piece.

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756 Both men and women adorn their necks with beads /perlas/. Itogüi: necklaces, Risi, are not of beads like those of civilized people, but in spite of this the itogüi has a conventional value among the Chiriguano. For four itogüi necklaces they sold the best that they had, and sick persons gave them to the sorcerer in order that he would cure them, and today, when it is almost impossible to obtain a necklace, it is not rare for a sick person who owns one to make a gift of it to the doctor, even though it may be his passport to eternity, because everyone understands that after the sick person has been treated by a sorcerer in the most barberous manner, if he does not recover it is clear he will die.

/196 cont./

301 Indian youths who cannot sport a bead necklace make them out of shell, Yatita, which is abundant throughout the region.

[321] /197/ The pieces are flat and round like a small button. They make a hole in the middle and string them one by one, making a knot in the string in order to separate them. Since the shells are white, a necklace on a Chiriguano's black neck is like a fly in milk (1).

• [562]

1. The shell necklace is worn solely by men. I checked carefully and saw that they alone wear it. I have several of them that I found in a grave which was uncovered by the rain.

301 562 For men there is another necklace of beads, Ndamicha; a string of these with a large one in the middle, Ndamicha ichi, mother of the beads, is valuable. The ndamicha even comes mounted in the hole of the tembeta, which then is valuable and is called Ndamicha-rembeta, tembeta with bead.

114 301 562 It seems that the explorer and expeditionist Touar is not completely correct when he says that these necklaces are made of coralline, malachite, etc. The Indians do not tell where they come from. Perhaps with careful analysis it could be learned what type of material they contain and which animal produces them naturally, such as the coralline. What is beyond doubt is that today's explorers do not give them the value that they would have if they were true pearls. The former value of beads among the Indians themselves was, as I have said, conventional. The same gentleman is not entirely correct when he states that the Chiriguano women wore shell necklaces. Perhaps they were used by the Tapíi women, where he stayed for a long time in his efforts to see Olympus from Izozo.

301 562 Women's necklaces are abundant and are of different forms and colors. Some are round and black, Mboinu, companion of beads, others red and curly, Mboichanchi, curly beads, and others long and black, Sebadilla. There is also no lack of women who in addition to the above-mentioned ornaments place around their necks a string of silver coins, all of the same size.

/197 cont./

301 562 [439] These are of ten-centavo or five-centavo pieces, but they try to have them all alike. From what has been said it can be seen that the necklaces that the women wear are modern, brought by traders, especially peddlers (2).

2. Today neither medios nor reales of pure silver are found, but the Chiriguano Indian women make their necklaces with medios and reales of nickel. These are satisfactory, but the former were better.

301 184 Modern necklaces are common and also worn by the neophytes, but they do not wear bracelets, which are suitable only for the infidels. They make a long string of small blue beads and wrap it around /198/ their wrists, taking care to be sure that each turn is tight and close to the previous one, and so on with the rest which follow.

291 301 186 177 The Chiriguano, because he is proud, does not lower himself to wearing the adornments of neighboring tribes which are inferior to him, but he does easily adapt himself to wearing the clothing and adornments of races which are superior to him. He does not lower himself to wearing bird feathers, to scarring his face and arms, to wearing wooden earrings, like the Toba and others, but he imitates and attempts to surpass his superiors, the whites, by dressing himself like them, the men wearing the fine hat and the women wearing the wool and silk manta, the young men the footwear and boot, and the maidens foreign earrings. Hence, tiny little girls at the moment they are born have the ear lobe pierced, so that in time, even before they begin to walk, the mother can put a pair of earrings on them, while none of the old women whom I know wears earrings in her ears. This is a sure sign that they never wore ornaments in them, and thus, if the modern Chiriguano women wear them, it is because they have seen women and maidens who came from civilized centers or were born there.

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301 [562] [554] [527] I am going to end this chapter by mentioning a fancy ornament which has completely disappeared. It is a woman's ornament and is called Aguá, crown, and whoever wore it was called Cuña aguá vaé, crowned woman. The duty of this woman at the public drinking bouts and solemnities was to direct the women's dance, to direct the singing, and to give drinks to the singers and dancers with her own hands. The aguá was a varicolored band up to three meters long, which was put around the head, crossed at the back of the neck, and held on by thorns, needles, or big silver pins, and both ends terminated in tassels of various colors. It was a very striking ornament (1).

[126]

1. In order to send a complete aguá to the Turin exposition I had to have it made in the girls' school in Santa Rosa. I could not get one in the town; there were none even at that time.

000 Here is poor humanity without any exact idea of religion and worship, they are zealous and hard-working for the body, but have no concern at all for the soul. Only Christ can restore humankind, and tear away the veil which was obscuring its intelligence, and only the priest and Catholic missionary can teach him the sound doctrine of /199/ immortality and other dogmas, so that with this knowledge he may first seek the kingdom of God and receive the rest besides (1).

1. Quaerite primum regnum Dei et haec omnia adiicientur vobis.

392 Explanation of the Preceding Illustration [illegible]

1. Sticks for getting fire.
534 2. Bull's horn for use as a musical instrument.
3. Tail of a quiriquincho /armadillo/ for use as a musical instrument.
412 4. Tweezers for pulling out the hair from the face and other parts.

λ [i.e., on p. 266.- Ansley]

/207 cont./

462 562 The woman among the Chiriguano is a true slave, and the man her master. His work for the family is limited to planting and weeding, as well as fetching the necessary firewood. In addition, /208/ as a diversion and pastime, he [519] takes his bow and arrow, goes out into the countryside and hunts, or fishes in a nearby river, spending the rest of his time talking with his friends, recounting exploits, telling stories. Miani, playing cards and throwing dice, even going so far as to bet the tipoy or cutama of his wife.

She, on the contrary, is the work horse of the house. She [487] carries the maize with her Aljapoca, a kind of net, goes to [515] the spring and carries on her shoulders and over long distances some 50 litres of water, prepares food, makes chicha, cleans her house, spins, weaves ponchos, makes ollas, cares for her children, raises animals such as pigs, chickens, sheep, and goats, makes cheese if she has cows, and, as if all this were not enough, in the afternoon she sits down next to her lazy husband, releases his wealthy hair, and as a distraction goes looking through that Labyrinth for the insects which nest there, [262] without feeling any disgust. I am not talking about killing them, but about doing away with some with her teeth and making a snack out of others, a very simple thing for these women.

562 593 Everything is permitted for the man. He can play upon words and make lascivious jokes with other women, but this is not permitted for the wife, nor can she even cast a sidelong glance, which would be enough to cause her to be maltreated and divorced. How many things there are in nature! It is painful to see a mother with her four or five little ones abandoned to suffer hunger and despair, while the rascal of a husband with no just cause at all goes happily off with another, giving her the little that he earns and then getting rid of her at the first chance (1).

593 582 1. When the man turns out to be too lazy, it is the woman who leaves him, going off with another, and the children go with her, because

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The drinking continues for several hours, half in silence with a moderate and placid gathering, with the important men seated on benches or seats and some of their inferiors standing and others sitting on the ground, all of them separated from the women, and these latter, as I have already observed elsewhere, look like so many mortars. When the gathering is well attended, the sight is very pleasant, because anyone who has never seen it will be astonished by the variety of costumes and by the ornaments and cosmetics with which they adorn their faces and feet, and I have in fact seen some travelers stay for quite some time to contemplate this simple custom of those who are called the savages of Bolivia (2).

2. What a pity that there is no photograph of such gatherings! The one taken in Santa Rosa is scarcely a simulacre, since at that time there was not even any chicha for those who formed the wheel or gathering for the dance to drink.

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The Dance and Songs

By the time they are quite full, they begin the dancing and singing of the Ayarise. I do not give the Spanish words here, for the real meaning is not known: I could explain them with conjectures and by analogy with other, similar ones, as was done by Father Giannecchini, whose words the Italian del Campano transcribes in his book, but they themselves do not know the meaning. The notes of the Ayarise are written and printed here so that any band that so desires may have a pleasant piece for some capital plaza: risum teneatis amici. The band music was set down by a maestro of the Potosí missions in the year 1903 and touched up this year by the missionary Franciscan Father Domingo F. Regini.

/270 cont./
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times in different locations (1).

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1. At the carnival, during the three days, there are women who dress like men and men who dress like women, but both cover their faces well so as not to be recognized; this was also taught them by the white man.

[152] On the second circuit all the Agüeros, the masked ones, a mestizo term, ask from house to house for provisions, and they accept everything, even bean pods and watermelon rinds, and on the third circuit, which is the farewell, there begins the wailing of big and small masked persons, laden with provisions and scraps; these weepers really make the old people and others cry, because some of them are thinking of their departed ones who are not present at this festivity which is ending, and others perhaps because they think they will not get to see another carnival. I questioned an old man who was really crying, and he gave me the preceding answer. When the last circuit ends with the drums muffled as a sign of sorrow, all of them, riders, dancers, and agüeros, go out of the town and go to a place where they throw away the masks and immediately go to the river, or a spring, to wash their hands and faces a little (2).

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2. All of the foregoing games in Ivu were taught them by the same white man whom I have mentioned, and in the beginning he taught them by demonstration, causing astonishment, particularly in the women and the old persons; many of the said games are immoral, especially the circles and the massed group.

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Easter

Forty days later the Chiriguano has another fiesta, that of the Pascua de Resurrección /Easter/, which was introduced by the whites; the old Indians call it nice because it is quiet, as they call the carnival very noisy.

/81 cont./

C Ce 531 clay vessels, in the form of incisings on the surface of cuyas and calabashes or flutes of wood or cane, in the form of pyrographic decorations on cuyas, and also, infrequently, in the form of tattooing on parts of the human body. The absolute difference between the drawings applied to the surfaces of baked clay vessels and those on cuyas and calabashes is surprising. This difference is explained by the fact that the decorations on C Ce [562] the baked clay vessels are done exclusively by women and those on cuyas and calabashes by men.

C Ce 531 17 The basic elements of the painting done on the surface of the baked clay vessels of these Indians consist of geometric designs which are completely different from those of the ancient Peruvians and untouched by modern European influences. No doubt these are the products of an old and indigenous art. But we do not know up to what point this originated among the Chiriguano and to what point among the Chané. Neither do we know whether the differences between the nature of the paintings of the Chiriguano in Machareti and that of the paintings of the Izozó of the Parapiti are only local differences or whether they are based on the difference between these two nations. But outside of that primordial decoration and mixed with it, there are foreign elements of decoration which we must reduce to ancient Peruvian models, and this is especially true of the drawings of plants on the surface of a Chiriguano vessel which Figures 64 and 145 show. One /82/ decoration, doubtless also phytomorphic, which appears repeatedly on the surface of the baked clay vessels, for example, on the vessels shown in Figures 67 and 75b, has a direct model in the form of a decoration that we know from the ancient Peruvian pottery of the last period of the Inca Empire (309). Zoomorphic and anthropomorphic repre-

C Ce 531 532

309. See Max Schmidt: Kunst und Kultur von Peru, p. 349, Fig. 1.

sentations are found relatively infrequently among the decorations on the baked clay vessels. The quadruped shown on the surface

/86 cont./

The inequalities which formerly existed between the class of the Chiriguano themselves and the class of their subjects, which was for the most part made up of Chané, is no longer important today, since the latter were emancipated at the end of the last century, and they again have their own great caciques and ordinary caciques. Beyond the fact that the family to which the caciques belong has a certain preference (332) today, scarcely

332. Nord. 1, p. 230.

any difference exists today among the members of the same Chiriguano community with respect to their economy. But such a difference indeed exists among the various communities themselves, depending on the conditions of production in the different places. Also today, since the emancipation of the Chané, the work is distributed, more or less equally among the members of the community of the same sex. The great cacique and his wife take part in communal labor. Only a few Indians are exempt from this rule, and they are those who have accommodated themselves to the modern situation and send members of their own tribe to work as servants (333).

333. Nord. 1, p. 231.

Inequality of practical importance exists almost solely between the two sexes, and especially with regard to the distribution of labor. With regard to the supplying of /87/ necessities, this inequality between the sexes does not appear, but only in the fact that the men and the women eat apart and the men in general eat first and women and children later (334). Nordenskiöld has

334. Nord. 1, p. 189.

made up an exact scheme of the distribution of labor between men and women (335) /there is no footnote bearing this number/. According to this scheme, the following work is apportioned only to men: hunting, planting and clearing, woodworking, twisting